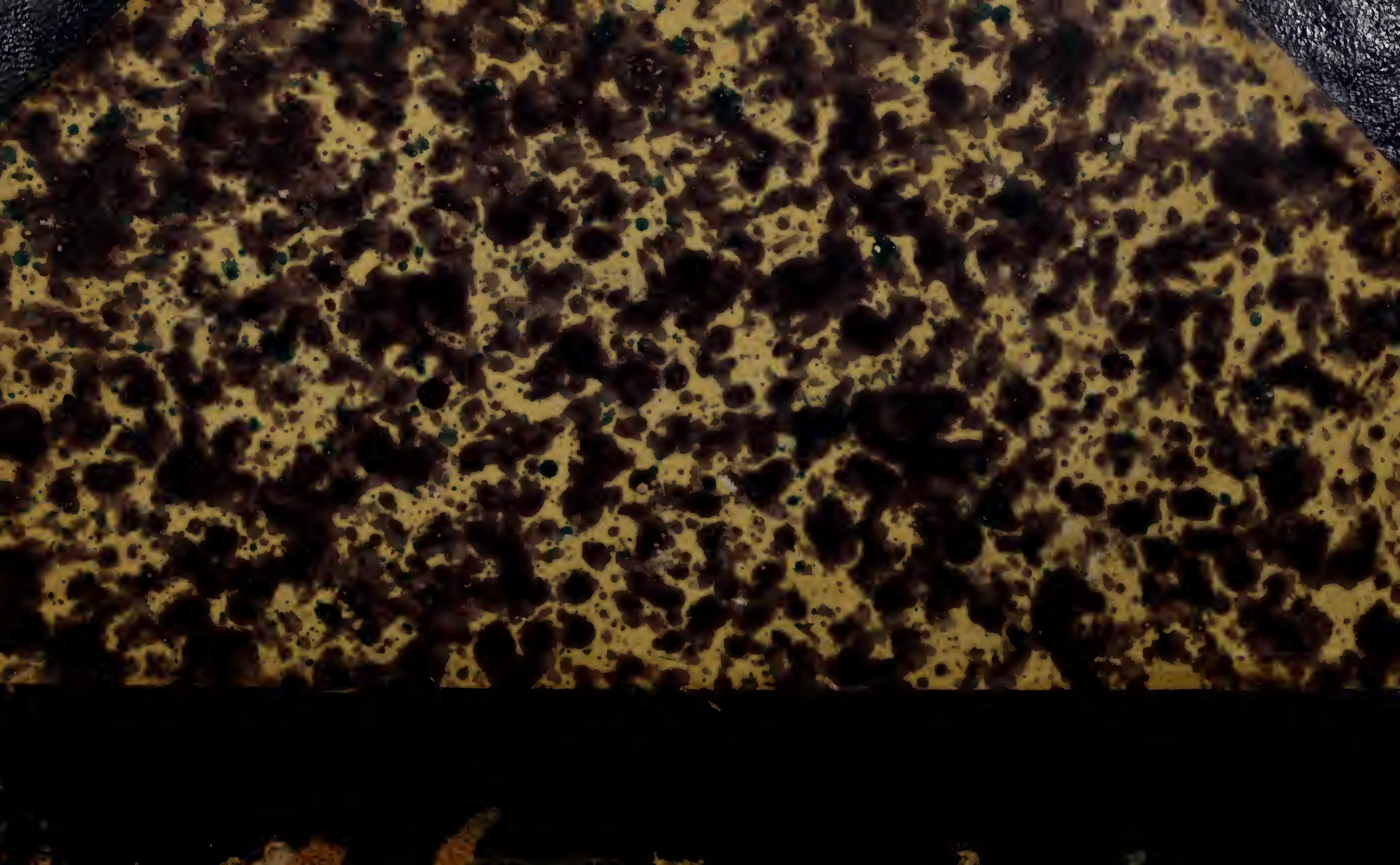

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THE

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MAGAZINE

OF THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

"PREACH THE GOSPEL TO EVERY CREATURE." "BEGINNING AT JERUSALEM."

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THE

American and Foreign

CHRISTIAN UNION.

Vol. XII. JANUARY, 1861. No. 1.

GENERAL SURVEY OF THE CHRISTIAN WORLD WITH REFERENCE TO RELIGIOUS FREEDOM.—PRESENT ASPECTS OF THE FIELD.

This number brings us to the beginning of another year. The world has passed through few more eventful years than that which has just closed. It has been marked by powerful revivals and mighty revolutions. The current of affairs in social, civil, and religious life has rushed on with all the force and fullness of a mountain torrent, which rains and melted snows have swollen into a sweeping flood. Great and radical changes in the condition of states and of kingdoms have taken place so suddenly that a nation may be said to be born at once. Events ripen fast, and prophecy hastens with rapid steps to its fulfillment. The forces that move society are stirred up from their lowest depths. The earth is shaken as if by volcanic throes; and hidden fires, long pent up, find an outlet. Principles long dormant are now bursting forth into vigorous development, and producing new organic forms. While the thrones of despotism in the old world are tottering and tumbling down, the sacred altar of liberty on this continent is put in imminent peril. At the same time that Italy is being united in one kingdom, our national union is threatened with dismemberment. New and old ideas are now in fierce collision. Romanism, Mohamedanism, Paganism, and other systems of error and superstition are contending powerfully, as in a death struggle, for the mastery over the pure and living Christianity of the Gospel. Meanwhile, the Lord reigneth, and is making all these events to tend to the advancement of His kingdom. Jerusalem is built up in troublous times. Prayer ascends in an increasing volume to the Throne of Grace; and abundant answers of peace prove that the Almighty is ready and willing to save and succor those who call upon Him in truth.

The cause of true Christianity and of religious liberty has made signal progress. The great object of the formation of the American and Foreign Christian Union was "*to diffuse and promote the principles of religious liberty, and a pure and evangelical Christianity, both at home and abroad.*" During the eleven years of its existence it has contributed to these objects by aiding and encouraging the feeble and oppressed Protestants in Europe, and by preaching the Gospel to Romanists on this continent and elsewhere as far as they could be reached, and its means would allow.

While God has smiled on our past labors, He has wonderfully prepared the way for more enlarged action in the future. He has granted to us opportunities and facilities for extended operations, such as have never before been vouchsafed. We are grateful to the King of Zion for what He has done through this agency, and we can not but believe that He, who has opened the way, will also provide the means; and that the year into which we are now entering will witness a great increase of zeal and liberality on the part of all those who cöoperate in this good work.

As our missionary work in Papal lands depends greatly on the amount of religious liberty enjoyed there, this work grows and expands just in proportion as the area of evangelical liberty is enlarged. The following statements with regard to religious freedom in various parts of the world go to show that the year 1861 will usher in a new era in the work of the world's evangelization, especially in Papal countries.

SWEDEN.

The intolerance of this Protestant nation aroused the indignation of the world. In view of it Mr. F. Monod said: "Shame on Roman Catholic persecution! but triple shame on Protestant persecution! When the Roman Church persecutes, she obeys her instincts and her principles; but when a Protestant Church persecutes, she denies herself; she denies the Gospel which she professes." No Swede could leave the national (Lutheran) Church without suffering expatriation and confiscation of goods. The banishment of some women, who had joined the Roman Catholic Church, called forth protests and memorials from England, France, and the United States. In spite of persecution, dissent existed, and many met in barns and caves to worship God as their consciences dictated. The king was induced to propose to the Diet a new law of religious liberty. This has been adopted, and was signed by his majesty after his return from his coronation in Norway.

The new law provides, that separate congregations may be formed by permission of the King, and may be dissolved at his will—they may be allowed to hold houses of worship and cemeteries, but no other landed property, and must not hold worship outside of their sanctuaries and cemeteries. No house of worship can be used, without giving previous notice to the civil authorities, and the agents of the Government must be allowed free access at all times. Every dissenting congregation must have a lay administrator, who shall make all returns to Government of marriages, baptisms and burials, and be personally responsible for the good conduct of the congregation. He must also inform the parish pastor of the admission of every new member to the communion. No one can become a member of a dissenting congregation, till he is eighteen years old, and before doing so he must first be remonstrated with by his pastor, and then appear before the High Consistory, who shall solemnly warn him. He must then send in a formal notice of his fixed determination, and not be freed from taxation for the support of the Established Church till it is legally certified that he has become a member of a dissenting communion.

If he holds a public office, he is deprived of it on joining the dissenters, unless the King grants him an especial dispensation. Marriages can be solemnized only in the parish church, and in families; if the father is a Lutheran, the children must be educated in that doctrine. The Consistory (that is, the Lutheran bishops and pastors,) are to be the judges of the violations of the law, and of the penalties to be inflicted.

The details of this law throw many obstacles in the way of dissent, and it obliges every Swede to connect himself with some religious community. No matter what his creed or conduct may be, he must be a member of a church. The great advance that has been made is this, that the laws now recognize separation by Swedes from the National Church, and this is a great point gained to the cause of religious freedom. It is a very significant fact, that during the discussions on this subject in the Diet, and as soon as the restrictive and intolerant laws ceased to be enforced, the Gospel, relieved from the pressure under which it had long been placed, broke forth on the right hand and on the left, and a wonderful revival of religion in Sweden has been the result.

DENMARK.

Previous to 1848, the Lutheran Church was established and exclusively supported in Denmark. By the act of June 5th, 1849, absolute and universal religious liberty was granted. The name of the "*State Church*" was changed into that of the "*National Church.*" Since that time the cause of truth has made great progress in Denmark. The Danish Church has awakened to a new and active life. From most of the pulpits Christ is preached. Home missions are carried on more by means of preaching, prayer-meetings and popular discourses, than by regularly organized associations. Considerable interest is shown in the work of home missions.

No Dane is compelled to pay for the support of any form of worship of which he disapproves, (except the tithes;) and all may follow their own religion, so long as it does not militate against public order and morality. Dissenters, by this law, are exempted from sending their children to the public schools, provided they give them a sufficient education. There is thus complete equality—the only difference being that the Lutheran Church is paid by the State, a privilege which is purchased at the cost of her independence.

HOLLAND.

Since the year 1806, this country has had no Established Church, but the government has sustained salaried and official churches, each possessing its own organization, and a certain degree of independence. The liberty of instruction is restricted within very narrow bounds. From the public schools the Bible and religion are excluded, and great obstacles are thrown in the way of obtaining permission to open private schools, in which the Scriptures and Christianity may be inculcated. Jesuitical influence is very busy and potent in Holland, seeking to control legislation and education; and the condition of the Reformed Church is very sad, as a large majority of the ministers are deeply imbued with Rationalism.

SWITZERLAND.

Each of the twenty-two cantons of the Swiss Republic has its special laws in relation to worship. In the *German Cantons* it is very little understood. In very many cases the children of Baptists have been taken to the churches by the gens d'armes in order to receive baptism. In the *Canton de Vaud*, liberty of conscience has made great progress. The free Church of the Vaudois, after having suffered severe persecution, is now permitted to build chapels and worship God with perfect freedom. In *Geneva*, religious liberty is practically complete. Our evangelical Protestant brethren in that city are toiling with noble zeal to strengthen the cause of the Gospel in their own territory, and to disseminate the truth among the surrounding nations.

BELGIUM.

This country is the most advanced of any on the Continent in the matter of religious freedom. As the result of this liberty Protestantism has rapidly advanced in this kingdom. Thirty years ago there was not a single native Protestant living in Belgium. Now there is a Synod and a noble group of evangelical churches, full of faith and of good works.

The patriots of 1830 nobly insisted, that the principle of religious liberty should be inserted in the constitution then adopted. This principle now pervades the laws of the land. Here, liberty of the press, of association, and of conscience, are enjoyed in the fullest sense of the word. No authorization is to be asked for, no gendarmes or spies to be feared There is full liberty to print and to preach, and to circulate Bibles and tracts, with none to molest or make afraid. Notwithstanding all that the Church of Rome has done to impede the progress of truth and freedom, true Christianity has made great advances in this kingdom. Belgium is a most important field for the spread of the Gospel, and while the nation is making rapid progress in wealth and prosperity, it is also exerting a happy influence on the surrounding countries. The only exception to the most perfect freedom is, that primary instruction is placed under the supervision of an official clergy.

GREECE.

The Constitution of 1843 secures civil and religious liberty, freedom of speech and of the press, a representative government and the independent administration of justice. The Greek Church is the established religion; but all other religions are tolerated. Proselytizing and attacks upon the national religion are forbidden. The Scriptures are circulated, and education in all its branches is fostered by the government, and thoroughly attended to in the Hellenic kingdom.

AUSTRIA.—HUNGARY.

This nation has been the great support and stronghold of Papal tyranny in modern times. Those provinces in which Protestantism once thrived have been crushed under the iron heel of despotism. Everything that Jesuitical artifice and diplomatic skill could devise, to rob the people of their ancient rights, has been done by this subservient tool of the Papacy

The last concordat was intended to quench the light and life of Hungary. But since the Italian war, and the recent revolution in Southern Italy, and especially since the Congress at Warsaw, the Emperor has been led, for reasons of state, to offer a new charter.

The new charter applies to nearly all the provinces, but its importance to Hungary is greater than to the others, since this unhappy land has lost so much and has writhed so long under an iron yoke. The increase of members of the Reichsrath, and the scheme for confiding to this assembly full authority in matters of finance, must produce great changes in the constitution. The Hungarian court of chancery is restored, as well as the constitutional forms of the country. The Hungarian language is to be introduced as the official language in judicial, political, and administrative proceedings. Great advances are made toward equality by the abolition of personal service to landlords, and the repeal of the exemption of noblemen to pay taxes.

The Imperial Council has decreed an equality of the subsidies of the State for the churches and schools of every communion, and complete equality in the manner of treating the different sects and forms of worship. The new charter does not grant to Hungary the full measure of freedom, which she claims, and she justly suspects that the amount now offered will be taken away, the moment the fears of Austria subside. If these concessions are made in good faith, we have hope that some measure of religious liberty may be restored to Hungary, Bohemia, and the other provinces of the Empire ; but we have little faith in Austrian promises. *Timeo Danaos et dona ferentes*—we fear these offers and grants are mere baits or bribes held out for the purpose of buying peace with Hungary, while the House of Hapsburg carries on its schemes of tyranny, and seeks to stop the course of freedom in Italy. We apprehend that there will be a revolution before our Protestant brethren in Austria will have the right to worship God according to their own consciences.

PRUSSIA, AND OTHER GERMAN STATES.

In Prussia there is a larger measure of religious freedom than existed in former years ; yet we find in this country all the evils and privations resulting from a National Church. The plan of union of the Lutheran and Reformed churches, commenced under the reign of William III., has not done much to promote purity of doctrine and harmony of feeling and action. On the contrary, it has revived old animosities, perplexed and burdened the consciences of many, and brought the old High Church Lutheran party into closer proximity to Rome. In the other Protestant States the degree of liberty granted by law varies. In some, as in the Grand Duchy of Mecklenburg Schwerin, there is gross intolerance. In the *Grand Duchy of Baden*, where, after a long struggle, the people, including many Romanists, have rescinded the concordat, which the Grand Duke had signed, and obliged him to withdraw it, there is now a fair measure of toleration. Though the Romish prelates are endeavoring to nullify the existing laws, the government is firm, and the people maintain their rights. In *Wurtem-*

burg, where the population is mostly Protestant, there is a large amount of freedom, and the various sects are treated with great liberality, except the Baptists, who in this, and most of the German States, are specially obnoxious and subject to severe oppression. In *Brunswick*, *Hanover*, and *Saxony*, there is far less religious liberty, owing to the intolerance of the National Church in these States. In Bavaria and other Catholic countries in Germany which have entered into a concordat with the Pope, a considerable degree of toleration is granted. The Protestants, who compose about one third of the kingdom of Bavaria enjoy much freedom in the exercise of their religion. In all these German States, both Catholic and Protestant, the rulers are far more favorable to freedom than the Roman prelates, or the established Protestant clergy. These constitute a power behind the throne, which prevents the governments, however well disposed, from granting to the people a much greater measure of religious liberty than they now enjoy.

RUSSIA.

In this vast empire, with a population of nearly eighty millions, all forms of religion are theoretically free, but each sect is obliged to keep within its own limits. Proselytism is not allowed, except it be in favor of the Greek Church. Recently, however, the Emperor has authorized the Governor of the Caucasus to allow clergymen of all tolerated denominations to receive any converts, after having given the declaration that they did not belong before to the orthodox Russian Church. The noble efforts of the Czar to emancipate the serfs of Russia, and to promote the publication and spread of the Bible among his subjects, will prepare the way, we hope, for the bestowment of larger privileges on the inhabitants of that immense and mighty nation.

TURKEY.

Notwithstanding all the firmans that have been wrested from the Sultan by war, and by diplomacy, such is the intense and bitter hatred of the followers of Mahomet towards the disciples of Christ in that doomed land, and such is the utter weakness of the government, that the Christian sects, and especially the Protestants, do not derive as many advantages from the *Hatti Sheriff* and the *Hatti Humayoun*, as they expected. The provisions of these imperial firmans are carried into effect at Constantinople and other central points ; but in places remote from the capital, Moslem intolerance and bigotry reign as fiercely as ever. A Mohamedan now may change his religion, without being liable to the death penalty, and the various sects of Christians have a certain degree of independence nominally conceded to them. Still, in many parts of Turkey, persecution prevails, and Protestants are greatly restricted in the enjoyment of Christian freedom, and in the work of evangelization. In view of all the perils and obstacles that evangelical missions have had to encounter in this dark land, their success has been wonderful ; and from the seed sown we may anticipate hereafter a glorious harvest.

SPAIN.—PORTUGAL.—SPANISH REPUBLICS OF SOUTH AMERICA.—BRAZIL.

In Spain and Portugal, freedom of conscience and religious liberty have no legal protection. On the contrary, over these fair lands bigotry and intolerance, fostered and kept alive by the influence of the Romish priesthood, hold relentless sway, and exclude the light of the true Gospel. A Protestant in Spain can hardly find a place of worship, while living, or his friends a decent burial for him when dead. The Spanish Constitution declares that the Roman Catholic religion is the only one that has or is entitled to any worship. Family worship would be regarded as a violation of the law. There are, however, missionaries silently at work, and Christians meet at midnight and in secret places, waiting for the day of deliverance. The state of things in Portugal is somewhat better than in Spain. In both of these countries, there is a spirit of inquiry; there are multitudes whose eyes are opened to see the folly and falsity of Romanism; who desire to have the Bible, and freedom to worship God. And if the door should be opened, and the truth should find its way into these lands, we have every reason to believe that there would be a great reformation in Spain and Portugal, such as we have abundant ground to hope will ere long take place in liberated Italy.

In the Spanish Republics of South America the same spirit of intolerance prevails. In New Granada, Peru and Chili, missionaries are laboring under great embarrassments. They pursue their missionary work with the connivance, rather than with the concurrence and protection of the government. In the Argentine Republic there is more freedom granted by law. But in Brazil, with a territory larger than our own, there has been, since its independence from the Portuguese crown in 1822, a large amount of religious liberty. The constitution granted by Don Pedro guarantees full freedom of the press and of worship. Though the Roman Catholic religion is that of the State, Protestants may freely worship anywhere except in temples, by which are meant, edifices with steeples and bells. Brazil affords a large and promising field for missionary effort, and needs to be more abundantly supplied with the means of evangelization.

FRANCE.

In this nation freedom of conscience, though ill-defined and imperfectly secured by law, is yet nominally granted. But the difficulties in the way of obtaining freedom on the part of Protestants, and especially of those not connected with the churches recognized by the State are so great that the provisions of the law are almost a nullity. The articles 291 and 294 of the Penal Code enjoin that a previous authorization must be obtained for every meeting, composed of more than twenty persons, and for the opening of a place of worship. This authorization may be, and in many cases, through the influence of the Romish bishops and clergy, has been arbitrarily refused. This prohibition was originally designed to apply to political gatherings; but the ordinance of the 25th March, 1852, which prevents religious assemblages being held in France, without the sanction of the maires and prefects, made this prohibition to apply to all meetings of whatever kind. In March, 1859, a new law in relation to worship was

passed, by which all the power of authorizing the opening of new churches was lodged in the Council of State on the advice of the Minister of Worship. This law was intended to favor religious liberty; but its practical effects seem, in many instances, to be just the reverse. In localities where Protestants are strong and numerous, permission to open new places of worship is obtained; but in communes and departments, where, as is generally the case, they are weak and few, and where they most need the aid of governmental protection, it is impossible to obtain authorization. Many obstacles are thrown in the way of opening schools and churches, and of prosecuting the work of colportage and evangelization. The laws regarding freedom of the press, of instruction, and of conscience in France are still imperfect, and need greatly to be modified and amended. We are glad to know that there is a decided movement in the right direction. The article of Mr. Prevost Paradol on religious liberty, published two years ago; the more recent writings of M. Edmond About, and M. E. Laboulaye on subjects connected with Protestantism and freedom; the influence exerted by such men as Prof. St. Hilaire of the Sorbonne; the Jusnel trial, conducted to a successful issue by the eloquent pleadings of Count Delaborde, (an elder in the church of Pastor Fisch, now in this country;) the discussions growing out of the case of Déchy, a soldier who refused to perform Roman Catholic ceremonies; the tone of the leading papers of Paris, and other signs show that the people of France are rapidly approaching the period when they will claim for themselves the liberty which they have assisted in securing for Italy, and this great and mighty nation will secure, by an increase of civil and religious liberty, the pledge of her triumphs, and the realization of her hopes. During the present century pure Christianity has been greatly revived in the French Empire. The number of Protestants in France is now estimated at about 1,600,000. They have more than 1000 ministers, of whom 600 belong to the Reformed Church, and 300 to the Lutheran. These are recognized and supported by the State. Besides these, there are about 130 independent ministers, who are not paid by the government, but are mentioned in the decree. These are our brethren of the Evangelical Union, or the Free Church, numbering nearly 100, and a small number of Wesleyans and Baptists. The Protestants of France are not allowed publicly to hold a Synod. They are doing a noble work, and deserve our sympathy and our aid.

ITALY.

The Constitution of Sardinia, adopted in 1848, is a clear and well defined document, vesting the power in the Chamber of Deputies chosen by the people. The King can only act by the consent of his ministers. He can dismiss them, but unless the new ones are sustained by the Deputies they can not carry on the government. His position is very much that of Queen Victoria of England. In some respects it is a much better Constitution than that of England, having more of liberty and fewer drawbacks from ancient usages. The Upper House here has not the power of the House of Lords in England, but is more advisory than controlling. All religions are free. The taxes are not heavy.

As soon as this new constitution was granted, our Protestant brethren in Piedmont went forth from their mountain fastnesses, and spread the glad tidings along the valley of the Po, and to the shores of the Mediterranean. At the same time that the door of liberty was opened, God poured out His spirit, and revived His work among the Waldenses. He anointed them afresh for the glorious work before them. They were thus prepared when the annexation of Lombardy and Northern Italy took place, to enter upon this wider field, embracing eleven millions of freemen, who put themselves under the protecting shield of the Sardinian Constitution. At this present hour the great and priceless blessing of religious liberty is extended over the whole Italian Peninsula, except that dark spot claimed as the patrimony of St. Peter. Already Bibles are circulated in Tuscany, Naples, and Sicily. Protestant Churches are formed in Florence and in other Italian cities. Tracts are distributed, and multitudes are asking for the Word of God. *There is a loud call for an increase of faithful ministers and colporteurs, and of means to sustain them. To meet the demands of this people awakened to a new life, requires the putting forth of all the activities of Protestantism.* A new and large edition of the New Testament in Italian has been published at Turin. Such books as Pilgrim's Progress, McCrie's History of the Reformation in Italy, the works of John Angell James, the Morning and Night Watches of Dr. Macduff, are now in the hands of the people in their own tongue. A lady in England has prepared, in Italian, the Life and Times of the Martyr Aonio Paleario. The writings of d'Azeglio, Mazzarella, and others, are kindling in the hearts of the more advanced, yearnings for light and freedom. But what are these among so many? What is all that is now done in comparison with the wants of these millions, now accessible to the Gospel. *We need more means to aid in this most important work of the age.* If we could find men of the right stamp, able to preach in Italian, we would gladly send them, and we believe that the friends of Christ here would sustain them. We need also an American minister at Florence, to preach to Americans in that city, and superintend a press there, and to aid in supplying Italy with a Protestant literature. What we do for this land and for this people must be done quickly. The door is now open. The people are now awake and inquiring after the way of truth. Let us give them the Bread of Life before they become careless and sink into the coldness of indifference and infidelity, and before a reaction may deprive us of the opportunity. More can be done in a month now, than can be effected in a year hereafter. The Lord is now summoning us to this work. Let us obey, and seek to give the blessings of Gospel light and freedom to Italy. *We can conceive of no missionary work which would so effectually and completely consume the Man of Sin, as that which is bestowed on the Italian provinces and the region round about Rome.*

CONCLUDING REMARKS.

In this general and cursory survey of the Christian world, with reference to religious freedom, we have not noticed the heathen nations, or alluded to China and Japan, and the islands of the sea. These do not come within the range of our purpose in this review, except so far as to say that many wars, and revolutions, and treaties may be expected before religious liberty

will be recognized and enjoyed by the millions of benighted Asia. Neither have we made mention of Great Britain and the United States. In the British dominions, there is as much Christian liberty as any nation can enjoy, where religion is established by law, and a State Church is endowed with special privileges. In our favored land, we have the largest share of this rich blessing. The Word of God can here be preached and propagated without let or hindrance. Here truth has a fair field. We have free access to all classes. No imperial edict, or Papal bull, or Episcopal mandate, prevents us from giving the Bible and preaching the Gospel to the four millions of Romanists among us, a large number of whom have already been brought out of darkness, and many others of them are ready and willing to hear the Word of God. Within a short time, two priests, who have been Professors in Roman Catholic Institutions, have applied to us to be employed in preaching the Gospel. Many other priests are convinced of the errors of the Church of Rome, but are held back by fear from declaring their convictions. But, notwithstanding our facilities, we have not improved the day of our precious opportunity. We are now in the midst of civil commotions, which put the Ark of God in jeopardy, and endanger the palladium of our sacred liberties, and we are called upon earnestly and unitedly to pray that national judgments and disasters may not deprive us of our exalted privileges. We have in Europe a large and widening field. The cause of religious freedom is making rapid advances there. In France, Belgium, Sweden, Ireland, Switzerland, Italy, to which lands this Society sends aid to encourage the hearts and strengthen the hands of our Protestant brethren laboring in these countries against great odds, and imploring our assistance, there is a constant and growing demand for our fraternal help. *Is there not wisdom and true Christian policy in seeking to evangelize those nations, which wield the mightiest power on the earth—where tyranny and apostacy have most fearfully prevailed, and produced their deadliest fruit—where there are millions of men who, if truly converted to Christ, would prove the most valiant soldiers of the cross, and enter upon the Master's service fully equipped and prepared for the work?* The same wisdom which led to the choice of the learned and gifted Paul, to be the great apostle of the Gentiles, and which sent him to the chief cities of the Roman Empire to sow the seed in the high places of the earth, should induce us to give the Gospel to France and Italy—to lands which produce such princes as Napoleon and Victor Emmanuel, such heroes as Garibaldi, such statesmen as Cavour, and such ministers and writers as Vinet, Adolphe Monod, and Merle d'Aubigné. Every successful effort to give the Gospel to Europe, does more to strengthen the cause of Christ, and to impair the power of the Man of Sin, than can be effected by missionary labor in any other part of the world. Let us enter into this work with new faith and devotion, and pray with new earnestness that the Lord of the Harvest may raise up and send forth more laborers into that great field, and that the year 1861 may be a year of the right hand of the Most High, in which the Gospel shall achieve new and glorious triumphs, and the powers of spiritual darkness and despotism shall be overthrown.

FOREIGN FIELD.

ITALY.

Letter of Dr. Revel, Professor of Theology in the Waldensian Theological Seminary, now located at Florence.

FLORENCE, Nov. 6, 1860.
1726 Piazza Pitti.

REV. A. E. CAMPBELL, D. D.

MUCH HONORED SIR, AND DEAR BROTHER: I would have written to you sooner to thank you for your kind and affectionate communication of the 25th of August, had I not been prevented, 1st, by the incessant occupations, which are inseparable from such a change as that which has taken place in our Theological Seminary, which we have transferred from the Cottian Alps to the center of Italy; 2dly, by my desire to be able to announce to you, that I had found some colporteurs, who could be sent, in the name and on the account of our good brethren in America, to circulate the Word of God in regions where, until now, it could not have penetrated. You see by the letter that I have addressed to the Rev. E. J. Newlin, of Bloomfield, and which I inclose with this, with the request that you will read it and have it forwarded to his address, that I have found two colporteurs and a field of labor hitherto entirely new.

I am persuaded, as you have said in your letter, that our brethren in America follow, with the liveliest interest, and with the most profound sympathy everything that is now taking place in Italy. He indeed would be very insensible, who did not recognise that it is God who is here working, and that *He* is working with mighty power; and since it is evidently *He* who is working, and since men, whatever may be their names or their offices, are instruments in *His* hands, that which He is doing is done with the design to advance *His* Kingdom. It is indeed very remarkable, *that wherever the constitutional government of Sardinia begins to get a foothold, the Bible obtains a free circulation, and the preaching of the Gospel has free course.*

You know that we have added to our old stations for Italian evanglization, to wit: those of Pignerol, Turin, Casale, Alexandria, Genoa, Favale, Courmayeur and Aosta, the stations of Milan, Pisa, Leghorn, and Florence. We are now hoping to send a minister to Bologna, and one to Naples, where they have written us that a Waldensian minister is a great desideratum.

The reports which we receive from our evangelists are exceedingly interesting, and full of encouraging facts. To mention only one station, that of Courmayeur and Aosto, the evangelist tells us that he has in the former place an audience which reaches 50, and in the latter, a congregation which sometimes amounts to 150. He reminds us that Calvin made his appearance at Aosta in 1536, and wrought such a religious movement that the Reformation came within a hair's breadth of being established in the whole province. An order of death, arriving from Turin, compelled Calvin to flee, and ruined, for a long time, the evangelical cause. Calvin had only five minutes to save himself. There are inscriptions and a monument in the city of Aosta, which are destined to perpetuate the memory of this flight. It is this which explains the custom of the clergy of striking the noon bell at 11 o'clock, this being the hour at which Calvin fled. They inflicted the severest cruelties on the adherents of the Reformation. Some they burnt alive on the public square, as for instance Nicholas Sartorius. The greater part, terrified, returned to Romanism. Only three families remained steadfast, and they continued to exist to within forty years ago. Two of them bore the name of Bruno, and the name of the other was Savoie. They are now extinct, except one of the Brunos, whose son attends our meetings. Our evangelist says that he has often heard the piety

and steadfastness of the aged Savoie spoken of in the highest terms of praise. He was blind; but he did not fear forty years ago to assemble his friends at his house, to explain to them the Word of God, and to pray and encourage the faith of his brethren. Five priests labored to convert him in his last moments. But this was in vain. He continued steadfast to the end, confounding the priests, and received here below from men, as a reward for his steadfastness, a burial in the place appropriated to suicides and the vilest felons.

Accept, dear sir and honored brother, and present to Dr. Fairchild the most cordial salutations and thanks of your very devoted and grateful brother in Christ, J. P. Revel.

We are permitted to lay before our readers the letter to the Rev. Mr. Newlin, above referred to. It explains the interest which the church in Bloomfield has taken in the evangelization of Italy, and the pleasant relations into which its members are about to enter with a colporteur whom they have kindly engaged to sustain in that most interesting and promising field. Are there not some other churches and christians in this country who will imitate their example, and undertake to support a colporteur in that newly opened land, where thousands are now thirsting for the Water of Life? We pray that the Lord of the harvest may dispose the hearts of some of the friends of Italy to respond to this appeal, with a ready and generous liberality, such as the exigency of the case demands.

Florence, Nov. 4, 1860.
1726 Piazza Pitti.

Rev. E. T. Newlin, Bloomfield, New-Jersey, U. S. America:

Very Dear Sir, and Honored Brother: I would have addressed these lines to you much sooner, at least to express to you, and through you to your dear flock, how grateful we are that you have been disposed to interest yourselves directly and actively in the work of spreading the Word of God in Italy. Our excellent common friend, the Rev. Dr. A. E. Campbell, conveyed to me, about two months ago, the good resolution that you have made to contribute to the support of a colporteur of the Bible and religious books, on the condition that I could designate one, and transmit to you from time to time the reports which he made to me in relation to his work. I have felt it my duty to look after a reliable man, already habituated to this kind of work, and to choose a field of labor, which would be large enough, and least traversed by other colporteurs, so that the work which he performed might be more manifest, and could be extended for a longer time.

As we have already, in Central and Northern Italy, more than forty colporteurs, and as the kingdom of the Two Sicilies is now open to free intercourse, and by consequence, to the free circulation and preaching of the Word of God, I have thought that I would look after one or two colporteurs and send them to Sicily, where some friends who are under the banner of Garibaldi write us that much could be done as well in the military hospitals as in the midst of the population. But as I have said, it would be necessary for me to find some one already accustomed to the business. I have at length found two colporteurs, who have labored in Lombardy and the Duchies, and whose engagements with a German Committee of Elberfeld terminate with the month of October. These colporteurs are the two brethren, Joseph Cereghini, two cousins belonging to those remarkable families of the Cereghini, of Favale, a small commune in the mountains at the foot of the Appenines, about fifteen or twenty miles from Genoa. They were led to the knowledge of the pure Gospel ten years since, and have given the best proofs of fidelity in the service of Jesus Christ in the midst of many trials.

I have great confidence that they will discharge their duty well, and that God will bless their labors. They set out for Palermo, where a friend recommends them to persons of his acquaintance. They are furnished with necessary books, and there is already a Bible Depository in Sicily. They have desired to go both together, and we find that this is better, especially in a distant country, and one that is not very well known. If you would be willing to bear the expenses of one, I hope to find readily the means of paying the other.

Receive, honored brother, the most cordial salutations of your very grateful and devoted brother.

J. P. Revel, Prof.

FRANCE.

Evangelical Church of Lyons.—Letter of the Rev. C. A. Cordes.

In a letter of an earlier date, Mr. Cordes, referring to the state of affairs in Europe, writes: "Times are serious and apparently big with important events, both in the East and in the South; but whatever be the quarter from which 'the wind bloweth,' it will merely cause showers of mercy and peace to descend upon 'the tender herb' of the Garden of the Lord, even though some of the high cedars of now proud Lebanon should be shattered in the tempest."

Lyons, October 20th, 1860.

Dear Sir: We have to thank you for the obliging transmission of your interesting monthly reports, which have regularly come to hand for some time.

Our last half-yearly statement was duly addressed to you in August, accompanied by my letter with some supplementary information. You will have remarked that we have enjoyed a sort of armistice on the part of the antagonistic Francis de Sales Society. Yet there is here and there a skirmish still, though not always encouraging to the cause of the many.

Mr. G. had borrowed a neighbor's Bible to show it to one of the first curés of our city, and lent the said neighbor in return some of that Society's offensive tracts. On returning the Bible, Mr. G. asked the neighbor whether she had read the pamphlets. "Half-way," she replied, "and that has proved sufficient to show in what spirit they have been got up: not in love of the truth, but in hatred of it. Such things can but do harm to those who read them, whilst my Bible does good to my soul every time I open its sacred pages." "You are speaking like a Protestant," said Mr. G.; "Catholics would judge differently." "And yet," rejoined Mrs. F., "I have shown your papers to Roman Catholics, and it is *their* opinion, and not mine only, I am reporting to you: those who have composed these tracts, they said, and those who recommended them, must be very wicked." "Well, then," said Mr. G., "continue to read your Bible," "I will, sir, though I did not need your recommendation for this purpose; the happiness my Bible procures me is the best of all proofs of its excellency, and you, sir, or the Curé himself, will never convince me of the contrary." "Then I must leave you to your religion and your obstinacy," said Mr. G., on withdrawing, "and yet I had hoped to bring you back to the Church of Rome."

There are Romanists who are driven, through the dry ceremonies and errors of their church, to unbelief in its varied forms, and we have recently met with one who, for want of a better way, had turned to Jewish Sadduceism. He reads the Bible, but finds no connecting link between the Messiah and Jesus of Nazareth, of whom he speaks in not very becoming terms. Our evangelist, on endeavoring to instruct the man, was supported in his attempt by the wife. He opened the Bible and compared the Old Testament with the New, showing their intimate and spiritual connection

and fundamental unity, and the existence of the blessed Trinity made manifest in the sacred writings of the Prophets and Psalmists. The man was surprisingly affected by the scriptural testimony, and more particularly by Psalm 2, compared with Acts 4 : 13, Heb. 1, etc., etc. He felt quite astonished at not having seized what now struck him in these Scriptures, which he said he had read three times without understanding them. His eyes seemed to open to a new light. The wife and the evangelist now had but to encourage him to bless God, "and walk in newness of life."

One of the young men mentioned in a former letter as earnestly disposed, and preparing for ministerial studies, has just obtained admission into the Geneva Evangelical School of Theology; two are arduously continuing their preparatory labors, with the feeble aid, but full consent of their parents, whilst a fourth, ardently desirous of the same privilege, meets with the continued opposition of his father and mother, R. C., who even blame him for attending Evangelical preaching, and, at times, prevent him. B., a young ex-Romanist, who had studied during two years with a view to enter into the priesthood, and till lately, was a chanter in one of the large churches of Lyons, is at this time a serious young Christian, and a teacher in one of our Sunday-schools.

At T, (one of the villages within the sphere of our evangelization,) a tenant was recently vexed by his landlord, who, desirous of turning him back from the Gospel, which he has begun to follow, tempted him by offering to stand (he and his lady) sponsors to an infant about to be born in the tenant's family, provided he would consent to its baptism in the Roman Catholic Church. He even promised some portion of his property, whilst the *Curé*, on the other hand, engaged for the child's education, with provision of books, etc. On finding their promises unavailing, they have had recourse to threats, but these also having failed, they have at last abandoned the case, telling the man that he was a heretic and an infidel that must be left to his errors. To their insults G. replied that he desired to know or follow no other way to heaven but Jesus Christ, neither walk by any other light but that of the Sacred Scriptures and the Holy Spirit that dictated them.

At F. G., another village, *D.* was for a considerable time blamed by his wife for inclining to heretical views, whereas he simply, but seriously, inquired whether there were not some better religion in the world than that of the Roman Catholic priests. He persevered in his researches, and having attended worship and had intercourse with the minister at V., (one of our stations,) he became convinced that the religion taught *there* must be the one established by the Lord Jesus Christ and His Apostles. He also felt perplexed concerning the baptism of a new-born infant, which, if celebrated at N., in the *heretic* chapel, was likely to proclaim him and his, infidels before the whole village, and expose him to the danger of losing his daily bread, for he is a poor laboring man. But he remained faithful, "casting his care upon the Lord who has promised to care for" His beloved ones. The child was baptised by the minister of Christ, and having been soon afterwards removed by death, its burial took place under the same ministry, to the greatest astonishment of the village. Through the divine goodness, the mother has been at length led to withdraw from the apostate church, and the family are thus enjoying peace and happiness in spite of the difficulties raised against them by ignorance and bigotry.

Thus a gracious God is ever realizing His promises on behalf of those who fear and honor Him by child-like faith.

Requesting the continuance of an interest in your prayers, I remain, dear sir, yours very affectionately in Christ,

C. A. CORDES.

AMERICAN CHAPEL AT PARIS.

Letter of the Rev. Dr. McClintock.

PARIS, Nov. 6, 1860.

MY DEAR DOCTOR: Since my last letter, the prospects of the AMERICAN CHAPEL have continued to improve. The congregations are large, attentive, and serious. A special sign of improvement is the growth of the *afternoon* congregation; and a stronger indication still is afforded by the Thursday night prayer-meeting, which has recently had an attendance of about fifty persons. The Sunday-school is too large for the vestry in which it is held. It is greatly to be regretted that the Chapel has no large room suitable for week-night lectures, prayer-meetings, or Sunday-school. Our success in these important auxiliaries to the regular worship will necessarily be limited, for the want of proper accommodations. Nevertheless, the results, as they are, are very gratifying.

The order of morning service, which has so long been a source of uneasiness to some of the friends of the Chapel, is now, we think, happily adjusted upon the plan recently approved by the Board at New-York. For the information of your readers, I state the order of our Sabbath services in full. The Sunday-school begins at ten o'clock. It includes a Bible-class, taught by J. D. B. Curtis, Esq.; two classes of boys, one taught by the Rev. A. Longacre, the other by Mr. R. Hiorns; and a class of girls, taught by Miss Mary Doremus. Another class of girls is about to be formed. The public Church services of the day, are: 11½ o'clock, morning prayer of the Protestant Episcopal Church; 12 M., non-liturgical service and sermon; 3½ P. M., non-liturgical service and sermon. The morning service at 12 o'clock consists of psalm, prayer, hymn, sermon, prayer, hymn, and doxology. Persons who desire to attend a liturgical service come at 11½ o'clock: those who do not, can come at 12. It will be remembered that nearly every church of American Protestantism is represented in our Chapel. We have the Reformed Dutch, Protestant Episcopal, Presbyterian, Methodist Episcopal, Baptist, Congregational, and other denominations represented in our body. The order of Sunday service is arranged with a view to meet the wants of all; and to a large extent it does meet them. Of course prejudices of habit and education must be sacrificed, more or less, on all sides. The Protestant Episcopalians, generally, would prefer the entire liturgy, and nothing else: the Presbyterians, Methodists, Baptists, etc., would prefer their own more simple forms. Yet many of these last attend the morning prayer at 11½ o'clock; and many of the Episcopalians attend the afternoon services at 3½. For my own part, I think this union of Protestant Christians of so many denominations in common worship, is one of the most attractive features of the work of the American Chapel in Paris.

I am glad to be able to speak hopefully of the prospects of Protestantism in France, and especially in Paris, which city, in fact, *is* France in many senses. The different denominations: Reformed, Lutheran, Evangelical, and Methodist, are developing new zeal and activity in behalf of the Kingdom of Christ. The city is divided into parishes, both by the Reformed Church and the Lutheran. Each parish is under the charge of specified pastors, who are bringing the lay element into the service of the Church, in aid of the pastorate, to an extent before unknown in Paris. In a future letter I shall endeavor to give you a complete account of the working of the various French Protestant Churches in the city. At present their activity needs to be greatly increased on account of the enlargement of the city limits. The walls, as you are aware, have been pushed out largely on several sides of the city, and eight new wards have lately been added. Within these districts there are very few Roman Catholic Churches, and the field is entirely open to Protestant laborers. Numerous schools and places of worship have already been

opened, with every prospect of great success. But yet, it is only candid to say that little is doing, in comparison with what needs to be done, and that there must still be a great advance in the zeal of French Protestants, before they reach the level of their English and American brethren. The American churches will doubtless be enlightened on these points by Pastor FISCH, who is now in the United States. His mission, I hope, will commend itself to the sympathy and support of American Christians of all denominations.

The Roman Catholic Church of Europe is passing through one of its periodical *crises*. I do not share in the sanguine opinions of some persons, who see, in recent events, the signs of the approaching fall of the Papacy. But every such strife as that which is now going on weakens the hold of Rome upon some part of her dominions. The direct effect of the vast political changes that have taken place in Italy, is to open that country to Protestant agencies. If there was a field calling for immediate and energetic labor on the part of the Protestant Church, that field is Italy: and *the time is to-day*. Every month that passes now without improvement is equal to a year of ordinary time. I trust that the AMERICAN AND FOREIGN CHRISTIAN UNION will throw itself boldly into this work, trusting that American Christians will sustain them in grand enterprises for the planting of earnest, practical Protestantism in the chief cities of Central and Southern Italy.

But besides the direct effect of political changes, there is a great controversy waging in the bosom of the Church itself, on the question of the temporal power of the Pope. The bishops and great functionaries of the Church affirm that the temporal sovereignty is necessary to the independence of the Pope; the Italian people, on the other hand, demand the city of Rome and the "patrimony of St. Peter," as part of the territory of the new "Kingdom of Italy." Liberal Roman Catholics, all over Europe, sympathize with the Italian people: and there are many, both of the clergy and laity, who believe that the Roman Church itself will be greatly strengthened by the abolition of Papal sovereignty. This doctrine is energetically maintained in the *Observateur Catholique*, a journal in the interest of Gallicanism, edited by the Abbé Guettée, and published twice a month. It deals vigorous blows, not only against the temporal power of the Pope, but also against the new doctrine of the Immaculate Conception, and against the ultramontane theories generally. This journal must find a good many persons in the Roman Church to sympathize with its views, as it has managed to live for five years, and appears now to be more vital and active than ever before.

Very truly yours,

JOHN MCCLINTOCK.

SWEDEN.

Letter of the Rev. W. Rosenius.

STOCKHOLM, Oct. 8th, 1860.

DEAR SIR: When I last wrote to you, I did not think that more than three months were to pass before I could again write to you. When quietly living in Stockholm, I have sometimes much difficulty to find time for all I have to do, and as my journey to the North, of which I last wrote to you, took up a whole month of my time, my business has of course been very much increased after my return.

Looking over the work of the Lord going on in the whole country, and wishing to relate what could be most interesting to you, it is not easy to select that which can be of value and be communicated in the short space of a letter. My journey was full of events, interesting for me, some rejoicing, and others painful; but I am well aware that no words can describe to others what my heart felt on this occasion, as I traveled through parts of the country, known to

me some thirty years, where I passed my childhood and youth, and where I was able, with deep-felt and vivid experience, to compare former and present times.

I extended my voyage high up to the frontier between us and the Russian Empire, to Zaparanda, a little town in the very North of the country, where I found a plantation of the Lord, young, lively and shining in the freshest spring verdure, in a place, where, in the memory of man, no religious movement has been heard of. Here I was occupied with preaching, and till late in the night, with speaking to souls newly awakened and concerned for their salvation. I met here with persons living forty to fifty miles distant, and who, stimulated by the desire of hearing the Word of God, had traveled this long way; though they would not avail themselves of the facility of communication afforded by the steamboat or railway. The instrument used by the Lord for the revival in Zaparanda, far from being a clergyman, fills a high place in the Customs; he is one of "the few nobles which are called." He obtained his station here four years ago. Among the persons living in the vicinity of the town, who have come to the life that is in Christ, was also a very learned doctor of theology. Never in my life have I met with so warm a believing master of Israel. The hours I spent at the house of this converted doctor, were perhaps the sweetest ones I enjoyed during the whole of my journey. He has his home on the other side of the frontier. As he was at this time sick, he wished me to call upon him, which I did, and was received with the warmest expressions of affection and joy. He said that he had read my works for three years, and now wished to pour out his heart to me. He told me of his conversion and of the blessed testimony of the spirit of adoption given to him some years ago. But now he was deeply concerned by the fear that he was deceived, that the change that had taken place with him, was not a true work of grace; that he was as "the man at the wedding, that had no wedding-garment"—and the cause of all these fears was, that he still found in his heart so much that was evil and perverse. Weeping bitterly he told me this, all of which sufficiently showed me that the doctor had not his theology in his head, but chastising grace in the heart. Not only here, but also in other places which I visited, it was rejoicing to see that the conversion of souls was not only an exterior one from a worldly and guilty life to a pious and virtuous one, but that they were generally concerned for having the hidden life with Christ in God—for having oil in their lamps.

But it will be too long to go on in the same prolix way of telling you what I have witnessed. Zaparanda was the first place in which I went ashore, as well as the most distant (about 750 miles from the capital) of those I visited. But in returning, all along the shore of my land, I visited places where I had as rejoicing experiences. Crowds of people were assembled everywhere, at our meetings for devotion and prayer; and we had often the joy of seeing souls come either to a joy or to a sorrow, which they had never before experienced.

In a preceding letter I gave you an idea of the work of the Lord in our country, in stating the number of laymen authorized to work for the proclaiming of the Word. This view can be still more extended, when I also tell you the number of houses for devotion, built only for religious meetings, which have arisen during these two years. Where there are true and faithful clergymen the churches are also used for peculiar worship and Bible-reading, which the awakened religious life feels in want of. Most of our religious assemblies take place in private houses; but beside all these places for devotion, before available, awakened and believing souls are now erecting separate houses for devotion, larger and smaller, according to the want of the neighborhood. Some of them are so large that they are capable of containing

one thousand people, and even more. Of these privately erected prayer-houses we lately counted more than thirty, known to me and Br. Ahnfelt. The number of them must of course be still greater, as there are parts of the country which we have not yet visited.

Brother Ahnfelt has recently been in Stockholm on his return from Norway. This last summer he has been almost continually traveling in Sweden and Norway, and since the month of May he has traveled about 4,000 miles. Among the many experiences which he has made of late, he often speaks with emotion of an event of last winter, when he was wonderfully rescued from an imminent danger. He was returning from a long tour, and had come near his home. He went in a carriage with two horses and had to go down a steep hill. Here the road was filled with ice, and of course very slippery, and when the carriage was descending the steep, it glided to the one side, lost the balance, and carriage, horses and all plunged into a precipice of seven yards. Down in the deep there were large stones upon which the carriage, horses, and two men fell with such a violence that the pole was broken into four pieces and both the seats were crushed, and nevertheless, neither men nor horses had a single bone broken, nor was there shed a single drop of blood. What a wonder of the providence and power of the Lord!

I give you here a translation of what has been newly read in a Norwegian newspaper. This may give you an idea of the manner in which Ahnfelt's activity is considered in Norway. It runs as follows: "Christiansand, Sept. 1, 1860. In going to and returning from Bergen, Mr. Ahnfelt, an evangelical preacher from Sweden, has twice visited our town, and preached eight times here. The prayer-house in Queens-street has been opened to him, as the Direction felt assured that nothing but the pure Gospel was to be preached, and we very much wished to hear the Word proclaimed by a man so pious, highly gifted, and renowned, from many places. The large and commodious hall, capable of containing 1,500 people, was crowded at every meeting. Mr. A. opened and terminated his preachings with singing one or two of the religious songs, which he has himself collected and published. These he accompanied with his guitar or harp, for which cause many came to hear him out of curiosity."

This may be enough for to-day. May God bless you and forward your work in the Lord! Yours very sincerely,

——— W. Rosenius.

SWITZERLAND—EVANGELICAL SOCIETY OF GENEVA.

Letter of Mr. Le Fort—Theological Seminary—Labors of Mr. Rouaze at Marseilles.

Geneva, Oratoire, Nov. 21, 1860.

My Dear Sir:—We send you a brief report of the missionary labors of our excellent brother, Mr. Rouaze, pastor at Marseilles, of whom we have already written to you. You will see that the Lord continues to bless that faithful laborer, who makes the name of Christ known in the midst of that large city, plunged in incredulity and superstition.

You will receive, about the same time that this letter reaches you, a circular of our Society, relating particularly to our *Theological Seminary*. This will make you acquainted with our financial condition. You will see that it is far from being satisfactory, that we are in a difficult situation, and stand in great need of the continued aid of our friends. We hope, my dear sir, that your society will be able to give us some help. We know that you sympathize with our work. You have already given us proofs of this, and we entreat you to continue your fraternal coöperation.

This want of money hinders our labors. Had we more abundant resources, we could extend our work: *for everywhere they are calling for laborers.* But we hope in God who has helped and protected us during almost thirty years, and we pray

Him to put it into the hearts of those who wish His kingdom to advance, to help us with their special prayers, and also with their gifts.

Believe me, my dear sir,

Yours respectfully,

A. Le Fort, Treasurer.

Geneva, Oratoire, Nov. 20, 1860.

The labors of our dear pastor, Mr. Rouaze, continue to give us satisfaction and encouragement, and the blessing of the Lord evidently rests on his work at Marseilles. The results have never been very brilliant, they are slow and sure, and the congregation is often increased by those who have been rescued from infidelity and the paths of vanity, and who show the sincerity of their conversion by their altered life, and by their zeal in bringing others to Christ. The church of Mr. Rouaze is principally increased from the humbler ranks of society; however, there are exceptions, and some of the upper ranks have not feared thus to incur opposition and scorn. We extract from his own correspondence, that the work and the man may be better understood.

"*July*, 1860. We still hold our meetings, though the heat every day becomes worse; the room which was sufficiently large last year is now too small; every Sunday it is full to overflowing; nevertheless the serious attention is kept up, and you see that those present are truly seeking for spiritual edification. I rejoice especially that a good number of young people frequent our meetings, who appear to enjoy the preaching of the Word; they have left the world, and now find their chief happiness in communion with other Christians, and in the peace as it is in Jesus. Several of these young men, although immersed in mercantile affairs, find time to bestow upon evangelizing. We have always private conversations after our meetings for strengthening their faith."

"*August*, 1860. Some soldiers have attended our meetings; one of them after his departure wrote me an excellent letter. He sighs for the time when he shall be again amongst Christians. We have admitted some members to the Sacrament, and the evening meetings continue to be blessed; the greatest silence always prevails, notwithstanding the crowd. We have always some new people from the town and its environs. One young person who had providentially found his way to our meeting, wept with joy! A friend has lent us a larger room for our weekly services, and we are now studying the Old Testament. Assist us always with your prayers! 'Except the Lord build the house, they labor in vain that build it.' It is for the Master of the harvest to rear the plant and prepare the sheaves; we are but His workmen, to Him alone we look for the increase."

Mr. Rouaze writes again on 16th *October:*

"We have had some days of especial blessing. A friend spent eleven days with me, and held a meeting every day in different parts of the town. The presence of the Lord was powerfully felt at them, and many experienced that the joys of piety are sweet indeed! Worldly pleasure always brings pain, but where the Lord's presence is felt, there is happiness without alloy. Many of our hearers then listened to the Gospel for the first time, and were roused to a real concern for their souls. In three special prayer-meetings, we implored with tears that the Lord would send his converting grace upon every soul present. Many of our friends prayed aloud, and one young man of sixteen expressed himself with a warmth and power of faith, which plainly showed it was the Spirit's own work. He read two chapters, which were commented upon; one of St. Paul's, which exhorts Christians not to be "unequally yoked with unbelievers—for what communion hath light with darkness?"—2 Cor. vi: 14. The other was the 22d Psalm, tracing the sufferings of Christ, and what He endured to expiate our sins. The power of the Lord was felt amongst us. One family whose piety was hindered by

their intercourse with the world, have thrown off that yoke, and now only seek the company of Christians. They edify us much by their evident marks of true zeal. One young man who was enticed into the world, not only now resists its seductions by faith, but he also exhorts the other inhabitants of the same house to do likewise. He is amongst Roman Catholics, but he has introduced the daily reading of the Scriptures, and amid the most violent opposition he continues to implore them to come to Jesus, who alone can deliver them from the wrath to come. This youth was converted after great inward struggles."

Mr. Rouaze does not confine his activity to the town of Marseilles, but makes missionary tours in several towns and villages in its neighborhood. One of the most interesting of these is La Ciotat. It is some leagues from Marseilles, a seaport, where there are extensive shipbuilding yards. Meetings have been held there for some time, and many of the mechanics are men of great intelligence; several of these have received the Gospel with joy, and seem desirous for more instruction.

Mr. Rouaze wrote last summer: "I have just spent some days at La Ciotat, where our meetings were numerous, and attended by people from all countries, Swiss, Germans, Vaudois, French—who are delighted to receive some spiritual teaching, in a locality visited by no other pastor. The workmen are busily employed in the construction of Atlantic steamers; they are obliged to work from 5 A. M. to 8 P. M. Notwithstanding they attended my meeting from 9 to 11 at night. I conversed afterwards with several; a Roman Catholic from that country, who reads his Bible attentively, told me, 'I have often wished to converse with you, for I find great difficulties in the study of God's Word, which interests me much.' He was satisfied with our conversation, and is anxious to tell others what the Lord has done for his soul. Another workman interested me by the spirituality of his language. 'What we must above all seek in the Bible,' said he, 'is salvation by Christ. I feel that is what I need for the peace of my own soul.' The widow who lends us her room, continues steadfast; she is truly pious, and strives to bring all her Roman Catholic relations to Jesus."

"*August* 14. The Lord has vouchsafed us a most striking testimony of his presence at La Ciotat. We have just lost a man who was employed in the yard. The unexpected death of this workman, the affection and esteem which was felt for him, brought not only all his companions, but most of the populace to his funeral. The directors, engineers, and medical men, were all present. In the midst of two thousand people, I felt my great need that the Lord himself would enable me to reach the hearts of those present, and bring that great multitude to His glorious Gospel. The most profound silence prevailed, and the crowd was most attentive during the ceremony; my voice was thus able to be heard by the mass of the people, and several of the workmen told me after that a great sensation had been made. Several Papists who were much opposed to us, said they never heard the like before. 'We never thought the Bible contained such truths,' said they. The directors expressed their satisfaction, and I may say that that preaching in the open air has created quite a sensation in the town, by the Lord's blessing! Our friends have taken courage, and the workmen will have greater freedom henceforward in coming to our meetings. Next day I was allowed to go into the yards, and paid several visits in the houses. Let us entreat the Lord that the effects of this event may be lasting.

"At that same period I was enabled to speak to the soldiers who were embarking for Syria. I went frequently to the camp and conversed with them, distributing tracts and Testaments. I sought out principally those whose appearance was serious, for little is to be

done with scoffers; but I found some who received the books with evident pleasure."

"*September* 19. I have been again summoned to La Ciotat for a funeral. The deceased was the wife of one of our friends who occupies a prominent situation in the bureaus of the arsenal. The crowd which accompanied the procession was immense; all the principal people, as well as all the workmen, were present. I blessed the Lord for having thus enabled me again to proclaim His glorious Gospel to so many Roman Catholics, the greater part of whom were so opposed to us. Both the services in the house and at the grave were listened to with the greatest attention and produced an excellent effect. Throughout the town the great truths which had been proclaimed were commented upon, many saying, 'those people are in the right.'

"The Roman Catholic clergy have not witnessed all this with indifference. They have been incensed that so many of the most influential of the people should have countenanced us, and that so much sympathy should be felt for us. An agent was sent to find out if we had spoken against the Pope, but nothing was proved against us! He said it was a great pity that our meetings could not be prevented; that we came to stir up the people; that we spoke of our Bible, a Bible which had been arranged by Luther. A Roman Catholic who had been present spoke in favor of the Gospel; he refuted all the agent complained of, who was thus silenced, and the police have never interfered with us.

"One of our friends is anxious to take an active part in the religious instruction of the children, who grow up in perfect ignorance, owing to their isolated position. The obstacles which present themselves in that case are not external, but the natural indifference of the human heart to such things, is our greatest enemy. We beseech the Lord to open the hearts of the children for the reception of His Word. He alone can perform it!"

MEXICO.

Letter of Miss Rankin.

BROWNSVILLE, TEXAS, Nov. 7, '60.

REV. DR. FAIRCHILD,

DEAR SIR: With emotions of gratitude, I take my pen to record the dispensations of God's providence in behalf of this mission on the Rio Grande. "Goodness and mercy have followed me," in an eminent degree, during the past months of the present year, inasmuch as no interruption has occurred to obstruct my labors for a single day. Besides, it has been my privilege to give instruction to a highly interesting class of Mexican girls, in whom I have very satisfactory evidence of improvement, and from whom I entertain strong hopes, for very many reasons, that a happy influence will yet be manifested for the labor bestowed upon them. I feel an increasing conviction that there is not a more hopeful method for enlightening and elevating a nation buried beneath the dark and debasing influences of Popery, than by taking the young and instructing them into the vital principles of Christianity, as taught in the Holy Scriptures. Were my convictions to have any weight in devising means for the permanent benefit of Mexico and its people, I should not hesitate in saying, plant Christian schools throughout the length and breadth of that miserable republic, and let the rising generation become imbued with the spirit of the Gospel, and the next generation would present the transforming influence. Although this little Mission School, upon the border of Mexico, is but a mere item of what is actually needed, nevertheless it is no less important because it stands alone in the great work of Mexican evangelization.

However limited the work may appear comparatively, I can not but regard the amount of Mexican mind which is daily under my moulding influence, as a work of no small magnitude, and often feel my inefficiency, and regret that a more skillful hand than mine had not been selected to perform this all-important work. In

entertaining misgivings like these, I am often checked by the consideration that the Omnipotent Being who placed me here is able to make my humble instrumentality effectual, in some degree, to the accomplishment of the object which is the earnest of my prayers and tears.

In review of the condition of Mexico, two or three years ago, and of what is now taking place, we have much to encourage us in our onward work. Then, these people were apparently sleeping in their fetters, not even dreaming, perhaps, of any other liberty but the galling yoke of Popery. Then, the power of the priests was unquestioned, and the poor servile subjects held these notorieties as the exclusive guardians of the kingdom of heaven.

But light has broken in upon these oppressed subjects of the kingdom of darkness, and is showing them that their spiritual guides are deluding them with false assumptions, and leading them on to ruin. The practical demonstration of a great majority of Mexicans at present, is to exercise that liberty which God has given them, in all matters which pertain to their immortal interests.

And to what agency shall we ascribe this hopeful change? Can it not be traced to that fountain of all light and liberty, the Holy Bible? We have much reason for believing that the eagerness with which the Mexicans have sought the Word of God for two years past, has not been a vain curiosity. Are there not being manifested just such effects as we should expect from the diffusion of God's Word? I fully believe it to be utterly impossible for the true spirit of Romanism to exist long where the Word of the Lord has free course. God's teachings and the Romish Church are so much at variance, that any mind which desires to know the truth can not but perceive the difference.

The priesthood is very evidently on the wane in Mexico. Matamoras has been, for some time past, without a priest. Some two or three, who had been previously there, were suspected of taking sides with the anti-Liberals, which fact made them so unpopular, they were obliged to make their exit. Does not this look like a lessening confidence in these reputed representatives of St. Peter—these important personages who hold the keys of the kingdom of heaven? The fact is, the people are beginning to learn better. The delusion under which these unfortunate people have long been enveloped, is evidently becoming scattered, and a very just conception is entertained by many of them of the true character of the priesthood. In conversing with a Mexican, not long since, I inquired why the priests forbid the people reading the Bible. The reply was, with evident marks of indignation: "Because they know they do not what the Bible commands, and they do not wish the people to know it." Many other facts might be mentioned, to prove an evident awakening among the Mexicans. A people so long accustomed to a false system of religion, might present a hopeless aspect, were it not for the confidence which the Word of God affords of the aid of the Spirit and grace of God. These mighty agents can effectually renew the heart and transform the character of the Mexican, bringing him to "the feet of Jesus, clothed, and in his right mind." I have never doubted the efficiency of the Gospel in the transformation of Mexican character. I have regarded their condition to be just such as we would reasonably expect among a people from whom the Bible was excluded, and all the rights of conscience violated. However difficult and dark the work of Mexican evangelization may appear, there is light and hope in the Gospel of Christ sufficient to dispel all the gloom which now envelopes it, encouraging us in the use of all proper means for the accomplishment of an object in which the glory of God and good of immortal souls are intimately concerned.

Yours in the service of Christ,

MELINDA RANKIN.

HOME FIELD.

While dark clouds cover the face of our political horizon, and "men's hearts are failing them for fear," thank God all is not dark. There is one bright side to the picture. "The Lord God Omnipotent reigns." He will bring light out of darkness, and order out of confusion. At no time since we have been acquainted with our Society, have our prospects been so cheering, the fields we are aiming to cultivate so white to the harvest, and everything pertaining to our work at home and abroad so encouraging. Everywhere the missionaries find the *work* opening to their hands, the people are becoming more accessible, ready to attend upon the instructions of the missionary, and send their children to the Industrial and Sabbath School. The news from our Foreign Field for the last month is so encouraging, and the calls for additional aid so loud and so pressing, that we are compelled to devote a large part of the present number to this part of our work. We feel that now is the time to work for Italy and France. That one year at the present time may be more important in reference to great results, than ten years at a future period.

Still we can not avoid recounting some of the encouraging features of our work at home.

One missionary writes thus:

"During the past month, I have made three hundred and twenty-five visits, prayed with one hundred and seventy-five Roman Catholics and twenty-eight nominal protestants, induced twenty-five children to attend Sunday-school, fourteen of whom are Romanists; established three prayer-meetings and two Industrial Schools, making six meetings in all, besides my Bible-class. At the Industrial Schools, which are composed principally of Romanists, the mothers attend with their children, and listen attentively to the instruction given by the teachers. The meetings are all opened with singing and repeating the Lord's Prayer."

Another writes:

"Since my last report I have organized another Sunday-school, and we had present, as teachers, ten ladies and six gentlemen. This makes the fourth school in the city under the care of the American and Foreign Christian Union. In my daily visits from house to house, while I find many more hostile to the truth than in the day of Rome's prosperity, still three-fourths of all I visit will reason calmly on the present state of Popery in Europe, and are willing to admit the visible workings of Providence in all the results. The Romanist is becoming a new man, so far as Popery is concerned."

Another missionary writes:

"During the past month, in connection with our four Industrial Schools, we have been enabled to coöperate with brethren in the building up of a Sabbath-school in a very destitute part of the city. We have been greatly blessed in this effort, our hearts have been made glad in seeing many gathered in who never had been in a Sabbath-school before, the children of dissipated Irish Romanists. We succeeded in procuring a library for which the children returned a vote of thanks. We have long looked upon this place as a barren waste, but now we have secured the new market-house where we intend to bring young and old to hear the word of God."

A female missionary from the same city writes:

"I am happy to address you again, in the form of a monthly report. I feel

sometimes that these documents must appear tame, almost monotonous; but could you go with us in our daily and weekly visits, and *see* and *feel* with us, you would find it the reverse. Some days we have made sixteen visits, and left as many tracts, generally meeting with pleasant faces, and willing ears. The idea, to them, that a female comes through the cold and storm, to ask after their welfare, both spiritually and temporally, and requesting their little girls to come to our sewing school, and to give them a word of caution, comfort, or sympathy, is new and novel, and they treat us kindly."

Now these are but a specimen of the cheering indications that reach us from month to month, from our missionaries—and can any one doubt whether good results are to flow from these efforts? Can the good seed of the Word be sown in the minds of the youthful population, and that seed not germinate and grow, and bring forth fruit, unto life everlasting?

"Though seed lie buried long in dust,
'Twill not deceive our hope;
The precious grain can ne'er be lost,
For grace ensures the crop."

GENERAL MISSIONARY INTELLIGENCE.

In our last number we published the circular of the Evangelical Alliance, recommending the setting apart of the first week of this month, from the 6th to the 13th of January, for special prayer for the diffusion of the Gospel throughout the world. Never was there greater need of prayer for our own land, and for the other portions of the earth, and especially for the Papal nations. We trust that this week will be observed as a season of special supplication.

"Prayer is a creature's strength, his very breath and being.
Prayer is the golden key that can open the wicket gate of Mercy.
Prayer is the magic sound that saith to Fate, so be it.
Prayer is the slender nerve that moveth the muscle of Omnipotence."

MORAVIAN MISSIONS.

The Seventy-fourth Annual Meeting of "the Society of the United Brethren for Propagating the Gospel among the Heathen," was held at Bethlehem, in September last. Bishop Jacobson preached from the words: "*Come over and help us.*" "These words," he said, "involved the *principle of action* of the Church of the United Brethren in all its undertakings for the advancement of Christ's kingdom on earth. Its *missionary* enterprises were not the result of preconcerted plans, founded on human wisdom and calculations, but were undertaken in obedience to what was conceived to be *a call from the Lord*. The first call came to them in the Macedonian cry from the wretched negro slaves in the West Indies, 128 years ago. They obeyed the call at once. No human aid, scarcely any sympathy from others beyond the circle of their brethren, cheered and encouraged the first two pilgrims on their lonely and obscure path, to labor for Christ among the negro slaves. The world at large knew nothing of them. Such were the insignificant beginnings of our mission-work. Although our missionaries were always exceedingly cautious in admitting applicants to church membership, nevertheless more than 73,000 souls are now under their charge. All this is evidently the Lord's doings.

INDIA.

Letters received by the English Church Missionary Society, continue the narrative of the wonderful awakening in North Tinnevelly. It is spreading and deepening, as is manifest not only in the revival of many native Christians, but also in the conversion of several heathen. One of the native clergy writes: "The

heathen also, observing this wonderful work, are amazed. Since the commencement of the movement, twenty of these, including the awakened, have joined us. What a mighty change has come over these people for the better. Those who were at enmity with each other, have become reconciled of their own accord. They show great eagerness to hear the word of God. For these ten or twelve days I have not heard a single word of bad language, either from the new converts or from the heathen. It appears as if a terror had fallen upon the heathen. But I rejoice with trembling." One of the most remarkable features is God's dealings with the native agents. Four such men, of no common powers of mind, have been quickened to a new life, and are full of ardent desire to proclaim the Gospel to all around them. The missionaries feel strongly the momentous character of the season to which they have been brought.

CALCUTTA.

Dr. Duff states that about one thousand pupils are in regular attendance in the mission school under his care in Calcutta, and that in various ways the truths of God's word are taught to these young pagans.

MADURA.

Additions to churches, in the Madura and Ahmednuggur missions, are reported.

The latest intelligence concerning the revival in Tinnevelly is that it is spreading and deepening. The heathens, observing the work, "are amazed." In the district of Chota Nagpore west, of Bengal, in the North of India, and in Burmah, the word of the Lord is glorified. Eighty-nine native converts have been baptized in and near Lucknow, since the bloody scenes of the mutiny.

BURMAH.

A NEW FIELD OPENED.—The American Baptist Missionary Union have decided, in reponse to an appeal from Dr. Kincaid, to send a missionary to the Shans of Burmah, a race of people more numerons than the Burmans or Karens, who have long been known to the missionaries, but for whom nothing has been done. Their country lies to the north of Toungoo and Ava, stretching towards China on the east, and Assam on the north. An invitation was sent by the Committee to Rev. Mr. Bixby, now a pastor in Providence, but who had formerly been in Burmah, to become a missionary among this people, which he has accepted, and with his wife will soon sail to commence his work.

CHINA.

CANTON.—Rev. Mr. Turner, an English missionary in Canton, says that the facilities for propagating religious truth in that city are almost as great as can be desired. The preacher can proclaim the Gospel to listening crowds in the open places, and everywhere finds those willing to converse upon the new doctrine. Hearers will come to the chapels, children can be collected into the schools, the hospitals are popular, and religious books are eagerly received.

MISCELLANEOUS.

ITALY.—Forget her not in your Prayers and Contributions.

At a late meeting of the British Colportage Association, the Earl of Shaftesbury spoke earnestly in favor of the work, and at the close of his speech said:

"There is a fine opening also in Italy, and he felt sure that no one could regard that country at the present moment without a feeling of intense gratification at its present prospects of civil and religious liberty. Count Cavour had written him that, though he was as much in favor of civil and religious liberty as any man, yet there were great difficulties still to be overcome from the ecclesiastical prejudices which still remained, but these public opinions would be gradually overcome.

Count Cavour assured him that after what he had seen during the recent events of the noble conduct of those who advocated the freedom of religious worship, *he was convinced of the immense value of the right to read and circulate the Holy Scriptures.*"

A correspondent of *L'Eco di Savonarola* says that, "of all the cities of Italy, Naples seems to me the most disposed to embrace the Gospel. I know many priests who declare themselves favorable to a religious reform."

The following letter from a correspondent in London shows the evils arising from a union of the Church and State, the solemn responsibility resting on American Christians, and their obligation sacredly to preserve and faithfully to improve their present advantages, and to lose no time to give the Gospel to Italy and other parts of the world.

London, Nov. 16, 1860.

Rev. A. E. Campbell, D. D.,

Rev. and Dear Sir: I hope your Society will feel it to be a duty to give to awakened Italy the pure Gospel, free from the Babylonish leaven of Church and State-ism. Do not be content to work through any local organization simply. Italy needs the presence of *American missionaries* to put things on the *right basis*. The Waldenses alone can not do it. One hundred men ought now to be in Italy and Sicily, hard at work, preaching and colporting. Let the American churches improve the glorious opportunity. Americans are far more acceptable to the Italians than British. American unsectarian Christianity is the want of Italy. Let no one suppose that the doctrinal errors of Popery will be uprooted because the Pope's temporal power is menaced. One thousand and more bishops and archbishops still support Papal errors throughout the world, and a mighty struggle must take place ere Babylon be overthrown. There is o course a change going on in the minds of many Italians; but infidel and sensual books will be read unless a thorough evangelical literature be soon supplied to Italy. If France could be evangelized, she would do wonders for the Church of Christ. England is in a wretched state. The tone of morals and society is worse than that of the United States. Puseyism, Popery, and Infidelity, have countless adherents. You would be shocked at the actual state of England. I almost fear America will have to do the Lord's battles alone, unless a change takes place for the better. Very many are doing nobly here, but the chilling influence of Church and State paralyzes almost everything. Puseyism may succeed unless England wake up soon. Still I hope for the best. I hope that its inroads may be stopped.

I fear that the apathy of the English bishops to the encroachments of Puseyism may lead to serious results. There are so-called churches here, which could be transformed into Popish Mass-Houses in ten minutes, if required by a Popish dynasty. All that is wanting is the box to hold the wafer-god; every other appliance is in use by the incumbents. Yet the bishops look on with apathy. A motion to *revise the Liturgy* in the last House of Lords was unanimously voted down by every bishop, as well as all others except the mover, Lord Ebury. As it is, the Church of England could be speedily changed into a Papal body; every facility is presented by the very constitution of the Church. The reality is worse than I pictured it before coming here. It is a great blessing that the American Episcopal Church is so much ahead of its parent here. You see, then, that Anglicanism can do nothing for Italy. Let the Christians of America resolve to give to Italy the pure Gospel.

I should not be surprised if for a time Protestantism should receive a check in Europe, unless the Italians are evangelized. Kingcraft and priestcraft so hang

together, that they will die hard, if die they must.

The Protestant State Churches, true daughters of their Babylonish mother, are, in their way, oppressors of the people, and a mighty force must be exerted to uproot the whole set. I am much afraid that they will get back into the arms of the Old Scarlet Lady of the Seven Hills, rather than grant liberty to the people. *Protestant State Churchcraft* is a stronger barrier against liberty now, than Papal, paradoxical as the suggestion may seem. Having a semblance of life they contrive to bring everything to a dead lock. I never understood the glorious designs of the infinitely wise Arbiter in regard to America, as I have since I have seen the difference that exists between England, and our own happy land. Surely (humanly speaking), the United States is the mountain that shall fill the whole earth. Our government is "the stone" that shall smite "the image" in *its ten toes*, and break it in pieces. The example of America is breaking up the ten kingdoms of Europe, slowly, yet effectually, and when the time comes for the final struggle, this will be seen. May God hasten it in His good time. No European can come back here from America, without feeling restive under the impositions of kingcraft and priestcraft.

I send you inclosed in a paper, a short pamphlet entitled "Popery in the Church of England," which will show you how deeply the canker of Puseyism has eaten into the vitality of the English Church. I heard a sermon at "All Saints," in Margaret street, from Rev. Mr. Evans, a Puseyite, approving of paying honor and reverence to "the Saints;" the poor deluding and deluded man, not seeming to know that all believers are the "saints." A lamentable sign is that the Puseyite places are generally crowded, while dissenting chapels, are usually not over well filled.

The battle is near, and eventual victory will be with Christ's people, not PROTESTANTS simply, but with *Christians*. Church and State *Protestantism* is little better than Popery.

PANAMA.

WE have received a letter dated November 23d, 1860, from the Rev. Mr. Gilbert, who is now on his way to Peru. He writes from Panama, and says that a gentleman connected with the Panama Railroad "seemed quite desirous that a man should labor in Panama, in teaching and preaching, and also to preach part of the time at Aspinwall. These two points are important, inasmuch as the foreign element compels toleration on the part of the priests. To-day I went into a little private school taught by an old negress. One of the children was reading a New Testament. This led me to inquire as to the origin and prevalence of this practice. I was told by a Spaniard, that a Protestant minister, who once resided here, got some of the people to read the Bible. Now Bibles are sold in the city, and many people read them. At first, the priests opposed this. Now, they allow, but do not approve of it. My informant added, that in the interior, they were more intolerant, but that the influence of commerce made the difference in favor of Panama. May the Lord bless this reading of His Word, that it may prove as rain upon a thirsty land."

BRAZIL.

We have had an application from one deeply interested in the evangelizing of Brazil, to be sent out as a missionary to that country. There can be no question, but that this field, where the Gospel and the press are free, ought to be supplied with faithful Protestant ministers. Will

not the friends of Christ, in view of the wants of this land, furnish us with means to enable us to send a missionary to Brazil, and thus aid in the evangelization of a country which is destined to become the strongest power in South America?

ANOTHER APPLICATION.

We have received an earnest request from a learned and able minister, now of the German Reformed Church, and formerly a Roman Catholic priest and professor in one of their seminaries, to be sent forth as a missionary to Italy or elsewhere. He is a Swiss by birth, and is familiar with the French, German, Italian, and Arabic languages. We give the following extract from his letter:

Nov. 4, 1860.

Rev. A. E. Campbell,

Dear Sir: I have that unfailing trust in the divine all-ruling providence, in that divine grace, which brought and guided me through night to light, out of my former superstitious errors, that it will be also, for the future, a fiery pillar for my guidance in this dark, desert world. But, sir, let me assure you, if it needs assurance, worldly motives *never* for a moment could induce me to sell my soul! I have found the dear, precious Saviour through the light which the glorious, ever blessed Word of God has shed upon my path. I feel He has pardoned my sins, for He alone can do it, and I trust in Him world without end. There is no other name given on earth nor in heaven, whereby we can be saved, but that of Jesus Christ, that Rock of Ages, cleft for us! * * * * *

My situation here, if worldly gains were my desire, is far better, than as a missionary in your Society; but my yearning for doing, under God, some good among the poor, deluded Romanists, my former standing as Professor in one of their seminaries for young priests, and the influence and exact knowledge I acquired thereby in regard to their modes of operation, seems to me and other pious friends whom I have consulted, well calculated to be the means of doing some good among them.

Of course, missionary means a man who is sent, and as I leave it willingly to your Board to send me wherever there seems some prospect of doing the most good. My predilections, however, being born in the southern part of Switzerland, and the many acquaintances I have there, would make this field, or Italy, particularly agreeable to me. I have a little smattering also of the Arabic, if, perhaps, you want somebody among the Maronites. Besides the ancient languages, I am familiar with Italian, French, and German. So you may choose yourself. As I long for some settled field of labor, where I can unfold my full activity, I beg you earnestly to send me an early answer, whether you will employ me, and when and where. Only I wish not to labor around here; I have received many acts of kindness from the hands of the Catholic bishop of this place, and it is hard for me, and against all the feelings of my soul, to sting those who have once been kind to me, and who had my friendship. Perhaps I ought not to feel that way, but it shows that I am yet far from being perfect. For Christ's sake a man should do everything.

GARIBALDI AND THE POPE.

When the Liberator of Italy presented the new colors, prepared by the ladies of Naples, to his Hungarian regiment, he made a speech, of which the following is a translation:

"This is a beautiful day—a great day. It is beautiful, it is great, because it binds together with a new tie the fraternity which unites Italy to Hungary. Free people are bound together. Free Italians can not, ought not, will not forget it. Italians free—yes, all shall be free—and

that quickly. From a life consecrated altogether to the cause of liberty, to the cause of nationality, I have gathered nothing else. I desire nothing more than the right of telling the truth at all times —telling it alike to the powerful and the people. Hear me, then, generous people of this great and beautiful metropolis, and if I deserve anything of you, hear my words. The canker and ruin of our country have always been personal ambition. It is still so. It is personal ambition which blinds the Pope-King, and urges him to oppose the national movement, so grand, so noble, so pure —yes, so pure that it is unique in the history of the world. It is the Pope who retards the moment of the complete liberation of Italy. The sole obstacle, the true object is this. I am a Christian and I speak to Christians. I am a good Christian, and I speak to good Christians. I love and venerate the religion of Christ, because Christ came into this world to rescue humanity from the slavery for which God did not create it. But this Pope, who wishes that men should be slaves, who asks from the powerful of the earth fetters and chains for the Italians, this Pope-King does not know Christ; he lies against his own religion. In the Indies they recognize and adore two Genii— that of Good and Evil. The Genius of Evil for Italy is the Pope-King. Let no one misunderstand my words; let no one confound Paganism with Christianity— the religion of liberty with the avaricious and bloody policy of slavery. Repeat this —repeat it—it is your duty. You who are here, a portion of the educated and cultivated population, it is your duty to educate the people, educate them to be Italian. Education gives liberty; educating the people means the power to assure and defend their independence. On a strong and healthy education of the people depend the liberty and the grandeur of Italy."

To this sentiment we add our hearty *Amen!* Educate the Italians. Give them the Bible, which educates the heart as well as the head. Would that we had the means to do this. *Who will help us?*

BELGIUM.

We have just received the last report of the Evangelical Society of Belgium, which we hope to lay before our readers in the next number. It gives us cheering accounts of this faithful and devoted branch of Zion. The Protestant churches of this country are small, and made up mostly of poor working people; but they have been taught to regard every member as a missionary, and they are doing a good work in the midst of Romanism, and deserve our sympathy and aid. They have now twenty ministers and evangelists, fourteen schools, and ten colporteurs. They are laboring to build churches and chapels in new fields. They have four pastors in Brussels, and a service in Flemish at Ghent, Louvain, Antwerp, and one or two other places. At Antwerp they are now building a chapel, towards the erection of which, a gentleman of this city contributed $2,500, and Mr. J. Henderson, of Glasgow, the same amount. Besides the twenty ministers of the Evangelical Society, there are nine other Protestant ministers in Belgium, preaching in Dutch, French, Flemish, and German, and three places where an English Episcopal service is maintained. This is the present promising condition of a country where, twenty-five years ago, there was scarcely a single native Protestant residing.

PERSIA.

Awakening among the Mussulmans. —Mr. Shedd a missionary of the American Board, among the Nestorians in Persia, communicates the following intelligence of the spirit of inquiry among Mussulmans:

"Judging from all that I could learn, there is, in every part of the plain, the

beginning, at least, of inquiry among the Mussulmans, and as the light is spreading by means of the Persian New Testament, and by the influence of missions in Turkey on the one side, and India on the other, we may rationally expect an increase of this. Within the last month, a case of singular interest has occurred. A Koordish Mollah, whose village is a few miles up the river which flows by the city, has from time to time attended the services of Deacon Joseph, our translator in Degala. Some time since, he obtained a Persian New Testament, and studied it carefully. The result was, that he became convinced of its truth, and that there is salvation in no other than Jesus Christ. A few days since, he came to Dr. Wright and begged to be baptized, in compliance with the command of Christ. His views are very clear and evangelical, and there is no evidence that he is not sincere. He breaks his Mussulman fasts, and has persuaded a family of brothers, who at first opposed him, to his own way of thinking."

BOOK NOTICES.

Fred Lawrence; or the World-College. By Margaret E. Teller. New-York: M. W. Dodd. 1860. 16mo, pp. 226.

This is a very agreeable and well-told story, showing the success that follows fidelity, self-denial and filial devotion. We commend it to young men, as worthy of their perusal, and hope that many may be led to follow the example of the hero of this interesting narrative.

Popular Astronomy. A Concise Elementary Treatise on the Sun, Planets, Satellites and Comets. By O. M. Mitchel, L.L. D., Director of the Cincinnati and Dudley Observatories. New-York: Phinney. Blakeman & Mason. 1860. 12mo, pp. 384.

The high reputation which Prof. Mitchel has gained as an Astronomer and as a popular lecturer and writer on Astronomy, will secure for any treatise from his pen a cordial welcome. This volume supplies a great desideratum, as it furnishes the student with the great facts and laws of the Planetary system in a concise and orderly manner, and in such plain terms that the ordinary reader can appreciate them, while at the same time he gives a sufficient amount of scientific statement to make known the elements and processes by which the great truths of this sublime science are ascertained and verified. What adds a peculiar value to this work is the fact that the author recognizes the great and wise Being, who rules the system of the universe, and who made the laws that govern and guide it. We have no doubt but that this volume will find its way into our Schools and Academies, and become a favorite and standard text-book on Astronomy. It is got up in very handsome style by the enterprising publishers.

The West Indies and the Spanish Main. By Anthony Trollope. New-York: Harper & Brothers. 1860. 12mo, pp. 385.

This volume takes the reader in a very agreeable way to Jamaica and the other West India Islands, and thence to New Granada, Central America and the Bermudas, and gives him the impressions of an intelligent and genial observer. The book is written in a free and easy style, and the subjects noticed are discussed with carefulness and candor. With regard to Cuba, the author remarks that "the Roman Catholic worship seems to be at a lower ebb in Cuba than almost any country in which I have seen it. No Protestant place of worship exists or is possible in this island." This book contains a great deal of useful information, and will well repay a perusal.

Glenarvon; or Holidays at the Cottage. New-York: M. W. Dodd, Publisher, No. 506 Broadway. 1861. 12mo. pp. 359.

This is a delightful book. Its stories, drawn from Scottish life, are interspersed with interesting anecdotes and episodes, illustrating historical and scientific truths. It conveys the best moral and religious lessons, adapted to the youthful mind, and told in such a manner as to engage the attention. This charming little volume gives us a good idea of the lovely power of Christianity in the hearts and homes of Scotland. We trust that many a child will receive this book as a Christmas or New Year's gift, and that our Sunday-schools will not fail to add it to their libraries.

ERRATUM.

In the December number of the Magazine an error occurred on page 379, second column, third line. Instead of "I have purchased," it should have read "and have purchased," *i.e.* the ladies of the First Industrial School raised the money and purchased the building.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF NOVEMBER TO THE 1ST OF DECEMBER, 1860.

MAINE.

Dennysville. Peter E. Vose, Esq., for Italy, $15 00
Portland. A Friend, for Italy, ... 1 00

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Orange. 2d Presb. Ch., Rev. J. Crowell, by Mr. M. O. Halsted, ... 69 21
Bergen. 1st Presb Ch, by Mr. Storm, . 57 44
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ken, Watson, Willock, McCouch, Bradshaw, Dunlap, and Davis, each $1.00; others, $16.83. In all, ... 220 08

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